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1 Chron. XXIX. II. THINE O LORD is the GREATNESS, and the POWER, and the GLORY, and the MAJESTY : for all that is in the HEAVEN and in the EARTH is THINE ; THINE is the KINGDOM O LORD, and THOU art EXALTED as HEAD above ALL !

Dan. IV. 35. He doth according to HIS WILL in the ARMY of HEAVEN, and among the INHABITANTS of the EARTH : and none can stay HIS HAND, or say unto HIM, what dost THOU ?

Psal. XXIX. 1, 2. Give unto the LORD, O YE MIGHTY, Give unto the LORD GLORY and STRENGTH. Give unto the LORD the GLORY due unto HIS NAME, &c.

B O S T O N :

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The LORD,

A

Man of War.



EXODUS XV. 3.

*The LORD is a Man of War ; The LORD is
His Name.*

THESE Words are part of the *Tri-
umphant Song*, which Moses the
Captain General of the Hosts of Israel,
indited by Divine Inspiration, to
express their Gratitude to God, and
to celebrate His Name & Praise, for
their *miraculous Deliverance* from the
Hands of their enraged Enemies, at the Sea, even
at the Red Sea.

This Marvellous work or wonder is often men-
tion'd to the Honour of God's excellent Majesty
both in the Old Testament and in the New ; and it
is a wonderful work to be always remembred by his
Church and People to the end of the World ; es-
pecially

pecially since it was Typical of our Eternal Redemption and Spiritual Deliverance by CHRIST the Captain of our Salvation.

The time would fail me, to give an Historical Narration of the whole matter. It shall suffice therefore to observe,

That after the Children of Israel had obtain'd leave from Pharaoh their cruel Oppressor, to depart out of Egypt, and they had *March'd* to the Borders of His Kingdom; it repented this ambitious Monarch, and vexed his Soul, that he had consented thereunto; though he had stood it out even to the last extremity.

He resolves therefore, if possible, to bring them back & reenslave them, or however to be thoroughly reveng'd on them, for those Plagues he had been visited with upon their account. Accordingly he *Levies* a numerous Army, and muster'd all his forces of Chariots and Horsemen; for it is thought, he took none of the Foot with him, because the King's Business required haste.

Then does he declare his purposes at the Head of his CAVALRY, assures them of the Victory before the Engagement, and that his brandish'd Sword should reduce the Fugitives, or be Drunk with the Blood of the Slain. Context ver. 9. *The enemy said, I will pursue, I will overtake, I will divide the spoil: my lust shall be satisfied upon them, I will draw my sword, my hand shall destroy them.* 'Tis delivered in an elegant figure, and beauteous form of Speech, but the matter of it is Proud and Insolent without a parallel! Surely he had forgot his past successful attempts to keep them in Slavery, or that God had by his powerful Arm broken their Yoke; and visited the

the Egyptians with a series of Judgments, till 'twas thought they themselves, should be next struck dead by the blow of his Hand. "Or, did he think that God's Arm was now shortned, that his Weapons were blunted, and that the Magazine of his Plagues was wasted, or that his Strength was too weak to preserve those whom he had Redeemed with an High Hand?" However, his Heart being hardened, and trusting to his Sword and Militia, he rush'd swiftly on to his own Destruction, as we shall see in the sequel.

It's true, he had now to deal with an unarmed People, unprovided for Defence, and whose late Slavery had rendred them unfit for Military Enterprises; and although they went out in good order, in Rank and File; having five in a Rank, as some; or in five *Squadrons* as others; yet they were a very unequal Match for a well furnish'd and disciplin'd Army. Nevertheless Pharaoh had but little reason to promise himself the Victory, and to glory in his success beforehand; because Israel had the same Almighty Power to protect them in their March, that had bro't them out of their Bondage.

Thus did Sifera's Mother once vainly Triumph in a victorious hope before the Battle of her Son: But though she Sung *Te Deum* before the Conquest, yet after the Engagement she chang'd it for the Mournful Notes of *Domine Miserere Mei!* And it was much like this, but worse, in the case before us!

The Egyptian Hosts pursu'd till they came near to the Israelitish Armies; who had *encamp'd* by Divine Order before Pi-hahiroth, between Migdol and the Sea, over against Baal-zephon. And when they beheld the Chariots behind them, they were thrown into the greatest fear and amazement; for they

they were so encompass'd on every side, that Destruction seem'd unavoidable.

They beheld a Deep Sea before them, as some say, three Leagues over ; a numerous and potent Army behind them fir'd with Indignation & Rage ; on the one hand was a range of deep and craggy Rocks, and Mountains that were impassible ; and on the other, as some think, Forts and Garrisons upon the Frontiers of Egypt. And in the midst of themselves, what a confused Noise and Murmurs especially among their Women & Children ? every Heart panted for fear, and paleness seiz'd every Face ; that, Unarm'd and Defenseless as they were, they should lye at the Mercy of a *Bloody-Tyrant*, and a *Savage Enemy*.

Now in *this Mount the Lord was seen* : and the People stood still to behold the Salvation of the Lord ! The God of their Fathers commanded Moses to stretch forth his hand over that arm of the Sea ; and by a strong East-wind he caused it to go back ; He made it as the dry Land, and the Waters were divided. " The Sea suffers violence to preserve God's People, and that Liquid Element is transform'd as it were into a Wall of Brass. "

God Himself march'd before them in the Pillar of Fire as their *Leader* ; and was in the Pillar of Cloud behind them as their *Rere-ward* ; and the Waters were a Wall to them, that the Egyptians might not charge them in the *Flank* either on the *Right* or *Left* : and they pass'd safely to the opposite shore.

The Egyptians being Infatuated, in the heat of their pursuit, went in after them, into the midst of the Sea ; and here they march'd for some time as safely

safely and triumphantly as Israel did ; till the Lord *looked* upon their Host and troubled them. Some think that they heard or saw such voices or sights from the Pillar of Cloud, which put them into the greatest Consternation, and struck them with a *panic Fear*. They drove on heavily, plung'd almost every step, and would fain have Retreated, but 'twas all in vain.

JEHOVAH is now resolv'd to be *Eas'd* of his *Enemies*, and to be *Avenge'd* on His *Adversaries* : wherefore when the Hosts & People of Israel, and their Substance were safely arriv'd on the other side ; Then did God Command Moses His Servant again to stretch forth his hand ; he did so, and the *Waters* returned to their place, and overwhelm'd the *whole Egyptian Host*, so that not so much as one escaped. God blew with His Wind, which made the meeting of the Floods more swift and boisterous ; and they were suddenly and irrecoverably lost. Context ver. 10. *Thou didst blow with thy wind, the sea covered them : they sank as lead in the mighty waters.*

Come see what fearful Desolations the Lord has made ! The former Plagues were but smaller wounds in the Egyptian state, but now the glory, power and strength of Egypt, are buried in the Sea to their utter ruin.

The Israelites saw their Bodies afterwards scatter'd upon the Sea shore numerous as the sands : This Tragical Spectacle greatly affected the People ; as well as the wondrous Mercy they had receiv'd at God's Hand : They were now ashamed of their past Murmurs & Unbelief, & were resolv'd to trust in the Name of the Lord, and to *Magnify* their God for ever.

To assist them in this Duty, Moses the Man of God, pens This Divine Song, which is a PANEGYRIC to the praise of God's Power in their Salvation, and of his Victory over their Enemies. Moses led in the sacred Anthem; the whole Assembly joins him in it; and how harmonious the Sound, how sincere and exalted the Praise?

And as it was design'd to give that glory to God which was due to his Name; so to Him he directs it, under a Name and Title suited to the great occasion; as in the words read, *The LORD is a Man of War*; the Lord is his Name. Which intimates that the LORD JEHOVAH is most skilful powerful and successful in all his Engagements against His and his People's Enemies. --- The phrase a *Man of War* is descriptive of an *eminent and compleat Warrior*; most expert and valiant in Wars and Battles. It is a form of Speech usual in the Scripture, as Interpreters shew us. Thus a Man of Eloquence, of a soft and fluent Tongue, is call'd a Man of Words, Exod. 10. 4. *And Moses said unto the Lord, O my Lord; I am not Eloquent*; or a *Man of Words*, as the Margin has it according to the Original. So a Strong and Mighty Man, is called a Man of Arm, Job 22. 8. *But as for the Mighty Man &c.* the Margin preserves the Hebraism and reads it, the *Man of Arm*; as if he was all Arm, Strength and Power. And thus a *Man of War*, denotes an experienc'd, expert, couragious & victorious Warrior, 1 Sam. 17. 33. *Thou art but a Youth, and He a Man of War from his Youth.*

But some suppose that the expression, a *Man of War*, being applied to the Lord Jehovah, does intimate that JESUS CHRIST who is Man as well as God, is intended in the Words. However that be, so it is indeed, that He is the Captain of our Salvation,

Salvation, the Captain of the LORD's Hosts, and victorious over his Enemies. Joshua beheld him at Jericho, in the form of a *Man* with a Sword drawn in his Hand; and when He enquired who he was &c. He answered that He was Prince or *Captain of the Hosts of the LORD*: and as such, He fell on his face and worshipped Him. John the beloved Disciple in his visions of Him, saw a Two-edged Sword proceeding out of His Mouth, and on his Vesture and on his Thigh a Name written, King of Kings, and Lord of Lords, and the *Armies follow after Him.* Isaiah beheld Him with his Prophetical Eye, in His Triumphant return from his Conquests, and Victory over his Enemies, Isai. 63. init. *Who is This that cometh from Edom, with died Garments from Bozrah? This that is glorious in his apparel, travelling in the greatness of his Strength? I that speak in righteousness, Mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine fat? I have trodden the wine press alone &c.*

The Doctrinal Observation from the Words may be this,

DOCT. *That the LORD GOD of Israel, is eminently a Man of War.*

Now in the management of this point, I shall attempt,

First, To say what is contained in This Description of the Almighty; or instance in several things, wherein it evidently appears, that God the LORD is by way of eminence, a Man of War.

Secondly, I shall briefly apply the truth in some useful Inferences and Reflections; and more particularly

ticularly with a view to the occasional Solemnities and Military Actions of the Day.

I. *I am to say what is contain'd in this description of the Almighty, that He is a Man of War; and instance in several Things, wherein it evidently appears and manifests it self.* And this may be done in the several following particulars, which may suffice to illustrate the truth.

1. *The LORD is eminently a Man of War, as He is the Chief and absolute Monarch & Commander of all the Creatures which He has made.*

The LORD He is GOD; He hath made all Things, and for His Pleasure and Glory they are and were Created. He uttered forth the Word of his Almighty *Fiat* and all things started into Being. He hath made the Heavens, yea the Heaven of Heavens with all their Hosts, the Earth and all that is thereon, and the great and wide Sea, with the innumerable things that are therein.

And as it is His Divine Prerogative upon this account, so GOD is the *Blessed* and *only Potentate*, His Kingdom is an Everlasting Kingdom; and His Dominion ruleth over ALL. —

The *Glorious Armies of Heaven* above; the Wise and Mighty Angels of His presence, which are peculiarly His Hosts; and the *innumerable Inhabitants of the Earth*; and the *forlorn Regions of the Prince of Darkness*, his principalities and powers, are all under His Commands or Restraints, and at His absolute Disposal. “Of the former of these, God has *standing Armies* that were never disbanded: regular and well Disciplin'd Troops, that are always ready, never at a loss, never Mutiny; they are *terane*

terane Soldiers, that have been long in His Service; and so victorious that they never fail'd of Success, and never will, while they Obey the voice of their King and God.”

And not only rational and moral Agents, but the *Animate and Inanimate World* are governed and employed by Him.

The Beasts and Birds, all Insects, and Reptiles, and the numerous Things that creep in the Sea; and even the fiercer *Crocodile*, and the invulnerable *Leviathan* belong to his Hosts and Armies.

So the Light and Darkness, Fire & Hail, Snow and Vapour, Thunder and Lightning, Stormy Wind and Tempests, are all of his Divine Artillery; and he makes them Instruments in his Hand, to the Vexation & Destruction of his Enemies whenever he sees meet.

He sent forth a *Detachment* from most of these *Regiments*, against the People and Kingdom of Egypt, and they were consumed and devoured by them. And the Scriptures furnish us with many other instances of this kind, which I stay not now to mention.

Upon this account then, the LORD may be call'd by way of eminence a Man of War; as all the Armies of the Creatures above and below, from the *Highest Angel* to the most contemptible *Worm*, yea to the most neglected *Plant* and *Vapour*, are at His Dispose. No wonder then that Bildad demanded as he did, Job 25. 3. *Is there any number of his armies?*

GOD is the absolute Monarch of the Universe, the Leader and Commander of the Creatures; they all obey

obey the Voice of his Word, and observe and fulfil the Commands and Orders which he gives forth from his exalted Throne.

2. *The Lord is eminently a Man of War, as He disposes Men's Hearts to engage in Wars & Battles.*

The Hearts of all Men are in the Hands of God; He turns them which way so ever He pleases, and over rules them, to serve His great Ends and Purposes, his Glory & Designs in the World, whether they be the Hearts of His Friends, or of His Enemies. But God's Hand is more especially seen, or his Permission granted, in the Provocations to Wars and Battles among Men. When their Minds are taken off from Peace and Amity, and they are dispos'd to Contend in a Field of Blood, and have their Cabinet Councils, to contrive, prepare and execute the Stratagems of War.

Thus it was from the LORD JEHOVAH, that *Pharaoh's Heart was so hardened against God and His People, as to go forth to Battle against them*; but it was because God had purpos'd to destroy him and his gallant Armies.--- And it was of God that Rehoboam was so invariably set to hearken to the Counsel of his young and giddy Cavaliers, and to turn a deaf ear to the Sage Advice of his venerable and experienc'd Counsellors; that God might rend ten Tribes from him, that would rise up in Arms against Him. --- It was also of God, that Ahab, was so immoveably fixed, to go to War against Ramoth-Gilead, that he might be wounded and fall in the Field of Battle.

God as the Governour of the World, has great and secret Designs to carry on in the Earth; and He is pleas'd often to do it, in the Bloody scenes of

of War. When a People have sin'd against Him and provoked Him by their Inventions; He raises up another Nation as a Rod of His Anger to punish them; and in their turn He takes the Rod & burns it in the same flames. Agreeably we read of God's influence in matters of War in His Word, 1 Chron. 5. 22. *And there fell down many slain, because the war was of GOD.* And again, Jer. 25. 39. *Thou shalt not be unpunished: for I will call for a sword, saith the LORD of hosts.*

So that upon this account also, and from the influence which Almighty God has in disposing Men; Nations or particular Persons to Wars and Battles, He may eminently be called a Man of War; as well as the God of the spirits of all flesh.

3. *The Lord is eminently a Man of War, as He musters the Forces together, and leads them as their General into the Field of Battle.*

GOD not only disposes Mens Minds to Wars and Contentions, but *musters* them together for the Field of Battle: He raises their Forces and collects their numerous Armies *principal* and *auxiliary*. Isai. 13. 4. *The Lord of hosts mustereth the Host of the Battle.*

Men indeed act freely and according to their Minds and Counsels in these Affairs; nor is there any necessity laid upon them by the divine Will and Purposes; yet, the Finger of God must be acknowledged in so great an Event as this. No Army could be rais'd, no Regiments or Battalions drawn up in the Seat of Action, if He that was not the LORD General of the Hosts of the Universe did not call for them.

If we look into the *Book of the Wars of the Lord*, and consider the Story of the Engagements of his ancient People, we may easily see a special Hand of Divine Providence therein, and that in the very beginnings of the War; as raising Forces, mustering Armies, giving Orders &c. *Isai. 5. 26. And he will lift up an Ensign to the Nations from far, and will hiss unto them from the end of the Earth; and behold they shall come with speed swiftly.* If Almighty God did but give an *Hiss* or a *Nod*, or the least intimation of His Sovereign Mind in this case, the Cry would immediately be, *to Arms, to Arms.* If God does but lift up His *Ensign* and *Standard*, vast and numerous Armies, a fierce and formidable Host shall draw near to his Banner, ready to hear the words of Command, and to execute His Pleasure.

That was justly esteem'd a proud and arrogant Speech in *Pompey*, when one of his Officers told him they wanted Men: Let me, says he, but stamp my foot on the Ground of Italy, then I shall have Men eno', Horsemen and Foot-men from every Corner; and when he attempted it, he was shamefully disappointed. But not so with the LORD of Hosts and the GOD of Armies; let Him but hiss the Word, or signify His Sovereign Pleasure; and to Him will the gathering of the People be, they will March with speed, swiftly to fight the LORD's Battles.----

But then GOD Almighty comes Himself as the GENERALISSIMO into the Field with his People. He not only musters the Host, but leads them forth, and sets them in *Battle Array*.

Sometimes indeed He leads the Enemies of His People against them, to punish them for their apostacies

apostacies and rebellions against Him; but usually He is with His People as their Chief Commander, to lead them on to, and to direct and encourage them in, their Martial Actions and Enterprizes. This was the encouragement which the Priests were directed to give God's People of old, when they were engaging in Battle, *Deut. 20. 3, 4. Hear O Israel, you approach this day to battle against your enemies: let not your hearts faint, fear not and do not tremble, neither be ye terrified because of them: The reason follows, For the LORD your GOD is he that goeth with you, to fight for you against your enemies, to save you. i. e. He will be your GENERAL at the Head of your Armies to lead you on against your Enemies, and to make you victorious over them.*

And how Gloriously did He march before His People Israel when he brought them out of the House of their Bondage? Was it possible they should ever have obtained so many Victories as they did over such Puissant Enemies, with their Chariots of Iron, if the LORD of Hosts had not been in their Front, and fought their Battles for them? And it is His Presence and Influence that makes their Arms prosperous. *Zech. 10. 5. And they shall be as mighty men which tread down their enemies as the mire of the streets in the battel, and they shall fight because the LORD is with them, and the riders on horses shall be confounded.*

Moreover, according to the Military stile, the LORD is also their LIEUTENANT-GENERAL; He is not only in the Front but in the Rear to secure and defend them. *Isa. 52. 12. For the LORD will go before you: and the GOD of Israel will be your Reward.* And thus He was in the Pillar of Cloud betwixt the Egyptians and Israelites, when Pharaoh and his host, were about to attack them.

C

Surely

Surely that Army that has Almighty God both in the Front and Rear, must be call'd *Invincible*; they must needs be safe, prosper and prevail.

4. *The LORD is eminently a Man of War, as He instructs the People in the Art and Mystery of War, and endows them with Martial Skill and Valour.*

The LORD *instructs* the People in the *Art of War*. He led them first into the discovery of the Rules and Methods of it; He enables them to apply them and to improve upon them: and when any are excellently well skill'd therein, in all their Military Exercises, Postures, Encampments, Engagements, &c. they are Taught & Instructed by the LORD. Psal. 144. 1. *Blessed be the LORD my strength, which teacheth my hands to war, and my fingers to fight.*

And then God directs in every Design, and suggests such *politic Counsels*, that the most expert Warriors could not invent or guard against. Other Generals have their Counsels of War upon Emergencies, to advise, encourage and strengthen one another: But the LORD of Hosts the Wonderful Counsellor, has all Wisdom and Counsel in Himself, and Communicates of them to all that are under Him.---The LORD accounts it his Glory, that He teaches the Plowman, to open and break the clods of the Earth, and to Sow his Seed, &c. But how much greater is his Glory to give Wisdom and Skill to Order and lead forth Armies, for their Safety, Defence and Victory? This cometh from the God of Armies, who is *wonderful in Counsel, and excellent in Working.*

On the other side, it is the LORD also that takes away Counsel, and defeats the Designs against his People;

People; so he turned the Counsel of crafty Achitophel into foolishness. God bestows them in their Consultations, mingles a perverse deceitful Spirit among Men, and scatters darkness in their paths, so that their Counsels are turned upside down, and they are snared in the work of their own hands. Isa. 19. 11. *Surely the princes of Zoan are fools, the counsel of the wise counsellors of Pharaoh is become brutish. The princes of Noph are deceived, they have also seduced Egypt: And we see the fatal issue of it in the case that has been mentioned.*

But then as the LORD gives Wisdom and Counsel, so He gives *Courage and Prowess* in War. Then are some mighty Men of Valour; they face the greatest Dangers, and out-brave the King of Terrors himself, marching in his most frightful Forms against them. When the Spirit of the LORD came upon Sampson, Gideon and others, what valiant Soldiers were they, and how great their exploits? They subdued Kingdoms, stopped the Mouths of Lions, out of Weakness were made Strong, waxed valiant in Fight, and turn'd to flight the Armies of the Aliens. Were there ever more brave and undaunted Spirits, more resolute, heroic and magnanimous Warriours? Verily there is no Valour like That of God's infusing.

But then as the LORD gives a Spirit of Courage and Puissance, so He takes it away: Then the stoutest Champions become the greatest Cowards, and their Hearts melt and sink within them, so that they flee even before a Leaf shaken with the Wind, and are affrighted at their own shadows. Isa. 19. 16. *In that day shall Egypt be like unto Women; and it shall be afraid and fear, because of the shaking of the hand of the Lord of hosts which he shaketh over it.*

So that upon this account also the LORD may be called a *Man of War*, as He instructs the People in the Art and Mystery of it, directs their Counsels, and endows them with Martial Skill and Valour ; so that they are expert in War, and mighty in Battle.

5. *The LORD is eminently a Man of War, as He hath the absolute disposals of all the Weapons in the Day of Battle.*

Altho' He endows Men with Wisdom & Cunning, to make the Instruments of War, and Skill and Courage to use the Martial Weapons ; yet He reserves to Himself the Prerogative to dispose of them as to the Event. All the *Weapons* used by the Sons of War, and the most formidable preparations of the strongest Armado, shall be of use only so far as the Lord pleaseth. Agreeable to this is that promise which God made to his ancient People, *Isai. 54. 17. No weapon that is formed against thee shall prosper. i. e. If any be pointed at thee, tho' never so skilfully managed, it shall not harm thee : It shall miss the Mark, fall out of the Hand of your Enemies, or recoil upon them to their own Wounding and Hurt.*

Swords and Spears in the Hand of the most valiant, shall be but as the feeble Reeds and Straws, unless God give them a Commission to devour and destroy : And when He lifts up his Voice, a blast of Rams Horns, and the ratling of broken Pitchers, shall do more Execution, and demolish Walls and Castles more effectually, than *Battering Rams, the Roaring Canon, Bombs or Granados.*

Thus we have sometimes heard, that an Army has been miserably defeated, that was admirably well

well equip'd, and prepar'd with Martial Engines and Weapons of War ; and tho' they stil'd themselves Invincible ; Their Arms and Artillery, their Gallies and Fire Ships, their floating Castles and Batteries, did not answer their name. God disappointed them ; they were ashamed and confounded, defeated & scattered. This is the LORD's doings and should be marvellous in our eyes ! Who is like unto the LORD among the Gods, who is like unto Him ? Fearful in Praises, working Wonders. He Governs these Events without controul. *He breaks the bow in pieces, cuts the spears in sunder, burns the chariots in the fire ; and will have all the Armies know that He is GOD :* That the Lives of all are in His Hand ; and that the Weapons form'd against them shall prosper or be defeated, according to His Sovereign Purposes and Will.

The Bow drawn at a venture, and the Gun discharg'd without sight, are directed by the Providence of God. So that in Life and Death none may say, a Chance has happen'd to them.

6. *The LORD is eminently a Man of War, as He causes it to Continue or Cease whenever He pleases.*

Thus Sovereign is Almighty God in the management of the grand Affairs of War.

The Sword shall not be drawn till He gives the Word of Command ; and when it is unsheath'd it shall not be return'd into it's Scabbard till He requires it. This is describ'd by the Prophet, Jer. 47. 6, 7. O thou sword of the LORD, how long will it be ere thou be quiet ? put up thy self into thy scabbard, rest and be still. The reply is, How can it be quiet, seeing the LORD hath given it a charge against

gainst Askelon, and against the sea shore? There
bath be appointed it.

And it shall abide upon a People till it has accomplished the ends for which it was sent. Hof. 11. 6. *And the sword shall abide on his cities, and consume his branches, and devour them, because of their own counsels.* How long a Time Wars shall continue in a Land when the Bloody Scene is opened, or when they shall cease, and be turned into Peace, is wholly of the appointment of the LORD of Hosts. His Providence works in continuing the hostile spirit, in upholding Parties, in bringing in Supplies and Recruits in breaking asunder Leagues and Treaties, and in increasing the provocations to the War, &c.

We are apt to look at Men altogether in the continuance of a War; now though it be true that Their haughty spirit, and mutual Provocations, are the Secondary causes both of the beginning and continuance of War, yet there is an over-ruling Providence, disposing and ordering these things, for wise and good, though it may be, secret ends and purposes.

As the War begins in the day that God has fixed, so it concludes at the time that He has appointed; and till that happy Period arrives, all Negotiations for Peace, and the Accommodation of differences among the Nations will be fruitless and ineffectual. But when God says, it is enough; then the Sword shall be sheath'd again, and the destroying Angel return to render an account of the slain, unto the LORD of Life and Glory.

Here then we may also further observe, that God puts a period to War, or sometimes marvellously prevents it, as He at other Times calls into the Field of

of Battle, there to hear the confused Noise, and to be clad in Garments rolled in Blood. Psal. 46. 9. *He maketh Wars to cease unto the Ends of the Earth.* Isai. 2. 4 *And they shall beat their Swords into Plow-shares, and their Spears into Pruning-hooks. Nation shall not lift up Sword against Nation, neither shall they learn War any more.*

GOD founds a Retreat, calls off the Nations from opposing and destroying one another, and disbands the most furious Armies. Hence that is part of God's royal Character, Psal. 65. 7. *Which stilleth the Noise of the Seas, the Noise of their Waves, and the Tumult of the People.*

We have a surprizing Instance of God's Power and Influence in preventing of War and Blood-shed in the case of Rehoboam, recorded 1 King. 12. 21. We have not the like in all the Book of God; neither is there any thing to be compar'd unto it before or since in the Earth.

King Rehoboam was greatly incensed against the Tribes that fell off from him: He was in as great a Rage and Ferment as we may suppose a Furioso to be rais'd into; and the Flame was blown up to the Height by the heady & unexperienc'd Courtiers about him. He had rais'd an Army strong eno'; an Hundred & Fourscore Thousand Men; a Mighty Host this! muster'd to reduce the revolting Tribes, and to bring the Kingdom again entire to the House of David. Their Power was great; fierce was their Rage; the goodness of their Cause they question'd not; and they were going forth with the most cruel Intentions; and who shall Let them? Who can stand before and prevent them?--- This the LORD of Host did by a Word; shewing Himself to be a Man of War in a wondrous manner. He
sent

sent them an order to lay down their Arms ; Power went forth with His Word ; they immediately obey and retreat ; nor Prince nor People oppose it.

The account is this, *The word of God came unto Shemaiah the man of God, saying, Speak unto Rehoboam the son of Solomon king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying, Thus saith the Lord, Ye shall not go up, nor fight against your brethren the children of Israel : return every man to his house, for this thing is from me. They hearkened therefore to the word of the Lord, and returned to depart according to the word of the Lord.* What a mighty Work of God was this ! What Power hath He over the Hearts of Men ? Yea of the Greatest, who think it an Un-sufferable Dishonour to be controuled or defeated in any thing they have set their Hearts upon.

GOD by His Omnipotent Arm dashes the most daring Designs in pieces. He quelleth the proud Spirits of the most furious Nimrods, and reduces the foaming Billows of Wars and Tumults, into the most perfect and delightful Calm and Tranquility. Once more,

7. *The LORD is eminently a Man of War, as He over-rules the great Events of it, and gives Success and Victory to whomsoever He pleases.*

A Horse is a vain thing for safety ; and so is a Coat of Mail, or the keenest Armour : Tho' Men be never so well equip'd and prepar'd for the Battle, *Salvation is of the Lord.* How frequently are Men deceiv'd and mistaken in their Hopes & Conjectures, as to the Success of this and the other Battle and Engagement, whilst they don't consider the over-ruling Hand of God, and His Sovereignty in

in the case. The vast numbers of the Host, the abundance of Armament, Ammunition & Artillery, the Skill & Puissance of the Generals, & the Courage and Dexterity of the Soldiers, all signify nothing to depend upon, as to the Issue and Event.

That's a Maxim of Wisdom and Truth. Eccl. 9. 11. *The race is not to the swift, nor the battle to the strong.* And if the LORD be on their side, one shall chase a thousand, and two put ten thousand to flight. God can by weak and contemptible means overthrow the greatest Powers & Strength. Hence let not him boast that puts on his Harness, any more than he that puts it off.

God determines that such shall go up, and be slain in such an high place of the Field ; or fall in such a skirmish and attack : and of others He designs to cover their Heads in the day of Battle, that not an Hair of them shall fall to the ground ; He gives them their Life for a Prey.

And so as to Victory in respect of the Action of the main Body, *That also is ordered of the LORD.* The Battle is the LORD's, and to *what Nation or Armies soever He wills the Victory, to them it shall be given.* Thousands shall fall down at their side ; Ten Thousand at their right Hand : They shall shout with the Voice of Triumph ; return with their Captives and their Spoils, and be exalted in the Songs ; and be crown'd with the Honours of their King, and the Acclamations of their People.

Thus He that formed all Things, and ruleth over all ; He that Thunders in the Clouds ; that holds the Winds in his Fist, and the Ocean in the Hollow of his Hand, that measures the Earth with a

D Span,

Span, and weighs the Mountains in Balances ; He that sits on the Circle of the Earth, does sway the Sceptre among the Nations ; and especially orders and influences the great Affairs of Wars and Commotions among them, wherein the Lives, Liberties and Happiness of his Creatures, and of his People, are very nearly concerned.

And thus, I conceive, from the Hints that have been given, it appears that the Title of *a Man of War* is fitly given to the LORD GOD of Israel. We have seen wherein it consists, and many of the Instances and Particulars wherein it manifests it self. And by this I suppose the Doctrinal Truth is sufficiently confirmed and illustrated. I proceed in the next place,

II. *Briefly to apply the Truth in some Useful Inferences and Reflections ; more especially for the Instruction of the Militia in our Land.*

1. *We see something of the Majesty and Glory of the God of Israel, for which He is greatly to be feared and praised by His People.*

As He is the Almighty Maker of Heaven and Earth ; and the Sovereign Ruler and Disposer of all things in His Holy Providence ; particularly as He has the Government of Wars and Fightings among the Nations ; in the management of which He discovers His Infinite Wisdom, irresistible Power, Unspotted Holiness, Boundless Goodness, Perfect Righteousness, and the other Glorious Perfections of the Divine Nature.

With what *Terrible Majesty* and insufferable Glory, does the LORD Himself appear at the Head of all the Armies of the Universe ; an innumerable Host consisting

consisting of all the Creatures ? They are all obsequious to Him, waiting His Commands ; a Nod of His Head, or the Beckning of His Hand, will instantly move whole Battalions and Regiments, as well as particular Species and Individuals.

Great is our GOD, and greatly to be Praised, who will not fear before Him, and worship His Holy Name ? But who can declare the mighty Acts of the LORD, who can shew forth all His Praise ? not one. The Tongue of Michael or Gabriel would falter and fail in the attempt. This is the KING OF GLORY ; and if you inquire who He is, and why He is so called ; I shall answer with the Psalmist, Psal. 24. 8. 10. The LORD strong and mighty, the LORD mighty in battel. The LORD of Hosts, He is the King of Glory.

Let all His Creatures, all His Hosts and Armies Praise Him, in Heaven, in Earth, and in all deep Places, as they are exhorted to do, *Psal. 148.*

2. *We see hence the Lawfulness of War, and of the Military Art.*

The LORD is a Man of War ; and so may and should His People be, who are part of His Forces, whenever they are call'd to engage therein ; then they should approve themselves Skilful and Valiant, for the LORD of Hosts.

In some cases, and for some reasons, it is both Lawful and a Duty, to take up Arms and go forth to War ; and it is necessary for Men to study the Military Art and to acquire a Martial Genius and Spirit, that they may either turn the Battle to the Gate, and raise the Siege ; or Invade a Foreign Enemy, and Courageously encamp against them. It

is Lawful to take up Arms in the Defence of our Lives and Estates, to guard our Religious and Civil Liberties, and to take just Revenges on those that have cruelly Slain our Neighbours and carried into Captivity our Friends. This we see in the example of *Abraham*, who had a Trained Band in his House; in that he pursued those that had spoiled his Kinsman Lot, and led him and his Family into Captivity: and by force of Arms rescu'd him and his out of their Hands.

There is no Prohibition in Scripture against a Military Profession; were there, says the great *PEMBERTON*, Why did not the Baptist *disband* the Soldiers that came unto him and demanded of him, What they should do? And why did not our LORD and Master *deplume* the Centurion, that came unto Him? Why did He not Command him to lay down his Commission, as inconsistent with that Faith which in Israel it self had not a pallel. Thus He.

“ That God has not forbid a People (in case of Necessity and where amicable Means will not prevail) to maintain their own Safety and Welfare, even by an armed Violence, against such as wrongfully invade them; or to assist their Neighbours in such a Case, is plain from the Laws of Humanity and Self-preservation, as well as from the permission and encouragement given to Wars in the Jewish Polity; which was Instituted by God, who was their Lawgiver and King.” But I need not insist on a Point so clear as this.

3. Since GOD is stiled a Man of War, the Office of a Soldier should be esteemed an honourable Profession and Employment.

As

As the Estate of Marriage is much honour'd, in that CHRIST is pleas'd to express that great Mystery of the Gospel, the blessed Union betwixt Himself & His Church by it: So the Calling of a Soldier or Warrior is much honoured by this, that GOD Himself is stiled a Man of War, and so often takes upon Him the Title of the *Lord of Hosts*, and *God of Armies*.

We have but now said, that the LORD of Hosts is the King of Glory; and surely some of His *Glory will shine and rest upon those Soldiers*, that serve under Him, and are like unto Him. The Roman's honour'd a Soldier much, and the Latin calls a Soldier and a Knight by the same name.

It was an Observation of the Learned Dr. COTTON MATHER, that it was made an Act among the Warlike Spartans, that no Man should have an Epitaph, or so much as his Name written upon his Grave, if he had not been a Soldier; that some of the chief Dignitary Titles now in the World had a Military Rife; and that the Soldiers in King David and King Solomon's Times, were reckoned the *Worthies* of the Kingdom.

And indeed, many Monuments in Scripture are rais'd to their Honour that were remarkable for their Martial Skill, Valour and Exploits; their Names are mentioned with Characters of Praise, they are consecrated to Posterity, and the smell thereof is fragrant as the precious Ointment; and when they Dye in the Bed of Honour, their Names are had in Everlasting Remembrance.

4. Since the Holy GOD is stiled a Man of War all Soldiers and Men of War should be Holy.

In

In our Context after GOD is Magnify'd as triumphing gloriously over His and His People's Enemies ; He is, *ver. 11.* said to be, *Glorious in Holiness*. It is very remarkable that GOD's Holiness in the Sacred Oracles is frequently joyned with His Title of the LORD of Hosts. *Isa. 47. 4. As for our Redeemer, the LORD of Hosts is his Name, the holy One of Israel.* So when the Cherubims and Seraphims, are Magnifying His Glory, in their exalted and unceasing Responses, they cry out, as *Isa. 6. 3. Holy, holy, holy is the LORD of Hosts.* And because the Great General is Holy, so should all His Hosts, His Officers and Soldiers be.

It has been the custom of Soldiers to endeavour to imitate their General in any thing ; yea in their very Imperfections. ALEXANDER's Soldiers counted it a graceful Mein to hold their Heads on one side, because Alexander their General did so. But with an *how much more*, should Christian Soldiers, endeavour to be like the LORD of Hosts, in that which is his greatest Excellency and Glory ; and which will cast a peculiar Lustre & Glory on them. Such will find, that Holiness and Valour are not only consistent with one another, but subservient to each other, even in Men of Arms. It is a detestable Maxim of *Machiavel*, that Religion makes Men Cowards. The most Valiant Soldiers in the Earth, have been most eminent for their Religion & Virtue. It is true to a Proverb, *Prov. 28. 1. The Wicked fleeth when no Man pursueth ; but the Righteous are bold as a Lion.*

I suppose, says the ingenuous SYMMES, that the Sun never shone on three braver Warriors, than Abraham, Joshua, and David ; and yet who more renowned for the Power of Godliness than these Worthies ? Cornelius a Roman Captain was a

a devout Man, and one that feared GOD with all his House ; and he had a devout Soldier which waited on him continually, *Act. 10. 2, 7.*

PLUTARCH tells us of a Theban Band of Soldiers, which they call'd the holy Band, in which there was more Confidence put than in any, because they prospered above others. The holy GOD who walks in the midst of the Hosts and Armies, requires Holiness in them, *Deut. 23. 9, 14. When the Host goeth forth against thine Enemies, then keep thee from every wicked thing : For the Lord thy God walketh in the midst of the Camp ; therefore shall thy Camp be holy ; that he see no unclean thing in thee, and turn away from thee.* This is that Divine Wisdom, of which Ecclesiastes speaks, *that is better than Weapons of War.*

5. We see hence where Soldiers must repair for, and to whom they must give the Glory of their Military Skill, Valour & Success in Wars. viz. To the GOD of Armies, who is eminently a Man of War.

We have seen something intended in this Character, and find that a Martial Skill and Genius, Spirit and Courage, Conduct and Stratagems in War, do all come down from the Father of Lights, who is the giver of every good and perfect Gift.

Those then that profess themselves Soldiers, should give Thanks to Him, for the discovery of the Military Science, which is so necessary to furnish Men with the methods of Safety and Defence against an Invading Enemy, &c.

And they should carefully Study and exercise themselves in all the parts of it ; that they may gain as thorough and compleat a knowledge there-
in

in as possibly they can, and that hereby they may make full proof of their Armour. ---

And in the *Use of Means*, they should have their Eye and Prayer lifted up to the LORD of Hosts, that He would succeed their Studies & Exercises ; that He would teach their Hands to War, and their Fingers to Fight, and make them Men of valour and Men of renown in their day, because of their proficiency, expertness and prowess therein. ---

And if any do excel in this Martial Skill, and are very dexterous & active in their Military Exercises ; or are fired with a magnanimous Spirit and Puffance ; and have been Successful and Victorious in a day of Battle : they should *Religiously Sacrifice the Praise of all to GOD* ; for to Him does it appertain. He that teaches the lowest Husbandman his Art, teaches the greatest General his Skill ; and it is by His Blessing they are both succeeded.

To rob God of this Glory, is very provoking to Him ; the King of Assyria is threatned with Destruction for it. Isa. 10. 12, 13. *I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. For he saith, By the strength of my hand I have done it, and by my wisdom ; and I have put down the inhabitants like a valiant man.*

Wherefore, Let not the strong Man glory in his strength, nor the skilful glory in his wisdom, nor the stout-hearted glory in their fortitude : But let Him that glorieth, Glory in the LORD alone. But,

6. We learn that War is a most sore and desolating judgment inflicted by the LORD Himself.

As God is a Man of War ; so the War is sometimes remarkably of the LORD : and it is one of the greatest

greatest and most terrible Judgments wherewith He has been wont to punish a rebellious People.

So amazing was it in the apprehension of David, tho' a man of War, and most expert and valiant in it, that he chose rather the Pestilence should break in upon his People, than their bloody Enemies ; tho' they were to be destroyed by them but for three Months, 2 Sam. 24. 13, 14. When God reckons up his four Cardinal Judgments, we find War or a devouring Sword marching in the Front, Ezek. 14. 21. And it is a most distressing Calamity, when God furbishes a Sword and gives it a Commission, saying, *Sword, go thro' the Land, cut off, and spare not.*

Should I enter upon a Detail of the Miseries of it, where should I begin, and when should I end. I would turn you to the Book of the Lamentations of Jeremiah ; there you have the Bloody Scene opened, and some of the Horrors of it describ'd, by one who both saw and felt no small part of it : And who can read the tragical Story, without joining with the weeping Prophet in his Moans, and say, *Mine Eye ! mine Eye ! runneth down &c.* And if the bare description of the direful Calamities of War, are so affecting and grievous, what are the Evils themselves ? ---

This by the way should excite our Pity & Compassion, and engage our Prayers, for the People that are at this Day, more especially in EUROPE, distressed with the Calamities of War, Depredations and Bloodshed. We should remember Those that are in these Bonds, because we also are in the Body ; and should consider the Afflictions of Joseph, and deeply sympathize with Him therein ; and not only so, but should add our earnest Prayers,

ers, that God would deliver them out of their Troubles ; and in the mean time, that He would support them under their fiery Trials ; and sanctify their Losses in the Sea of Blood ; and that He would restore to them their precious Liberties, valuable Estates, and all the Blessings of Peace : And in order to this that the LORD of Hosts would not suffer the Sword to devour any more ; that He would set up his Ensign to *Command a Retreat from the Field of Battle, and turn Wars into Peace, even unto the Ends of the Earth.*----

This also should raise in us a Spirit of Gratitude to our Almighty and most Merciful God, that He does not at present visit us with this sorest Judgment for our Sins, tho' they have deserv'd it. We should bless God's holy Name for the Continuance of Peace in the ENGLISH NATION ; and entreat that it may be lengthen'd out ; and that the National Councils and Negotiations may be succeeded for the restoring Peace in Europe : But if the Nation should be call'd to War ; then to beseech the LORD of Hosts and GOD of Armies, *to be on our Side, and to Fight our Battles for us.*

And we should bless God more especially, that we enjoy Peace and Rest in THIS LAND. That the LORD who is a Man of War has not called us forth into the Field of Battle ; nor sent the Armies of the Aliens to Invade us, Impoverish or Destroy us.

The LORD make our Peace as a River, and our Righteousness as the waves of the Sea ; and let our ways please the LORD, that our Enemies may be always at Peace with us.

What

What now remains, but to Address my self more particularly to the *Honourable Company of the Artillery* that have this day press'd me into their Service.

MUCH HONOURED !

Forasmuch, as You are *by Profession Men of War* ; and the ancient Company of which you are the Members, was originally designed to be a *Nursery for Military Skill*, Discipline, Order and Courage : and because it is expected that You excell in all Martial Exercises & Exploits ; and that You be ready to go forth to War, whenever Divine Providence calls unto it : I have therefore at this time set before You the *Divine Exemplar*, as a Man of War, for Your Instruction, Imitation and Encouragement.---

You see the *Honour* that is Reflected on Men of Your Order, not only by the honourable mention that is made of such in the Book of God ; but also and more especially in that the LORD Himself has been pleas'd to take the Title of a Man of War, of the God of Armies, & of one Mighty in Battle.

Content not Yourselfes with the Honorary Title only ; but seek to be Conform'd to the Blessed God, in His Communicable Perfections, especially in His Holiness which is the Glory of the Divine Nature, and will be the greatest Glory of Yours if You attain it : *Wherefore be ye Holy as GOD is Holy.*

I hope I need not Caution You against those Sins and Vices, which will stain the Glory of Your Character, and have often brought the Military Order into Contempt.

Next to this Grace which will make Your Face to shine ; it will be Your Honour to *exceed in all*

the parts of the Military Art. That You may all to a Man, from the highest Field-Officer to the lowest private Centinel, know Your Posts, and be very expert, and well Disciplin'd Soldiers; that You may understand the Words of Command, and gracefully manage the Exercise of Your Arms, Guns and Swords, that You may readily form your various Figures; and perform exactly the numerous Wheelings, Facings, Doublings, Counter-Marches, &c. which a Word of Command, or a signal may require of You. That You may know how to Encamp, & Intrench, how to lay Sieges, and to raise them; that You may understand the Statagems of War, when to take Advantages of an Enemy, how to Fight them with their own Weapons; and this either in a Line of Battle, or in lighter Skirmishes and Engagements. Yea it is expected that Your Company be like that which is described, Cant. 3. 7, 8. *Threescore valiant men are about it, of the valiant of Israel. They all hold swords, being expert in war: every man hath his sword upon his thigh, because of fear in the night.*---

Wherefore make use of all the means requisite for this end; not only to get the Theory of the Art into Your Minds; but to be exact in the Practice & Application of it. And here that advice, which was once given to a Spiritual Soldier, may be fitly applied to every one of You: *Give thyself to these things, that they profiting may appear to all.*

But how can this be expected, unless You constantly attend Your Duty on the days of Your Muster, and admit only such into Your Company, that have both a Genius and a Desire to be expert in the several parts of Military Discipline.

And to further this Design yet more; when the Anniversaries arrive for the Election of Your Officers

cers, it is expedient that You make Choice of such Persons among You, that are remarkable for their Skill in Arms and Battles, and that will endeavour to diffuse their Knowledge and Martial Spirit into the whole Company: and that will stand ready if there be an Alarm of War, to *Gird on the Sword, and appear a Glory at Your Head*, to lead You forth and Conduct You, with Wisdom, Valour & Order, not only to defend Yourself and the Cities of Your God; but also to offend and vanquish Your daring Enemies.

And having us'd the proper means, seek earnestly to God for his Blessing on them. The LORD is a Man of War; expert in it, and ready to communicate a Martial Skill and Spirit to those that seek aright unto Him for it. Give to Him the Glory of your present Attainments; and seek for the abundant increase of your Military Skill, Courage and Conduct; especially of the Graces and Virtues of the Divine Life, which will make you good Men, good Christians, as well as good Soldiers.

In Fine, Let the Glory of GOD, the Honour of the King, the Love of Your Country, and the Defence of Your Religion and Liberties, be the Springs of Your Actions, and the strongest Motives to induce You to answer the Character of Men of War, of Mighty, Valiant Men.

And with these Hopes & Views, we the LORD's Ministers, do this Day, wish You a Blessing out of the House of the LORD.

To Conclude. Let us all Spiritualize the Truths we have heard, and apply what has been said for our Instruction and Encouragement in our Spiritual Warfare. We are all of us Members of the Church Militant,

Militant, and have numerous and potent Enemies to conflict with ; not only Flesh and Blood, not only the Men and Things of the World, but also Principalities and Powers, and Spiritual Wickednesses in High Places : Their Name is *Legion* for they are many.

Now we are no ways a Match for them or equal to them ; and if the LORD help us not, we shall one Day perish by their Hands. To Him therefore let us all humbly repair : to *JESUS who is a GOD manifest in Flesh*. He is the Captain of our Salvation, the Captain of the LORD's Hosts, and an eminent Man of War.

Let us seek to Him for *Divine Wisdom and Skill*, that we mayn't be Ignorant of the Devices, Stratagems and Depths of our Spiritual Enemies ; nor of the Methods how to Oppose and Defeat them.

And let us seek to Him, for *Spiritual Courage and Conduct* ; that we may be able to stand an assault, to resist the Devil, and to quench the fiery darts of the Wicked one.

And in a Word, we must seek to Him to *Cloath* us with our *Spiritual Armour* ; to teach us the use of it, and to make us *Wise and Successful* in it. Let us be satisfied with nothing less than the intire Defeat of the Enemies of our Souls.

Wherefore, Let us look unto *JESUS* to direct and strengthen us ; and Obey the Words of His Command : so shall we be *Victorious in the Day of Battle* ; and come off Conquerors, yea, more than Conquerors, through Him who has Loved us, and Died for us ; who has led Captivity Captive, and drawn Satan in Triumph at His Chariot Wheels.

And

And when the *Warfare is accomplished*, and the *Camp is rais'd*, and we are *discharg'd by Death*, an open Entrance shall be ministred to us abundantly into the everlasting Kingdom of our LORD and SAVIOUR *JESUS CHRIST*.

Then we shall be clad in *White Raiment*, have Crowns put upon our Heads, and Palms in our Hands, and our Mouths fill'd with Songs of Joy and Triumph : Yea we shall joyn the *Heavenly Host and the Church Triumphant above*, in their HALLELUIA's and Anthems of Praise to GOD, and to the Lamb that sitteth on the Throne for ever & ever.

I shall close with that Doxology, 1 Tim. 1. 17. Now unto the *KING ETERNAL, IMMORTAL, INVISIBLE*, the only *WISE GOD*, be *HONOUR and GLORY*, for ever and ever.

A M E N.

